



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Who^r they^z disbelieved and they^z repelled a'n (off) Allah's path [He] wasted¹ their works.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ أَضَلَّ أَعْمَلَهُمْ ﴿١﴾

2. And who^r they^z believed and they^z worked the righteous-works^w and they^z believed by what *nuzʿala* (had been iteratively descended) on Mohammad and/while it^x (is) the right^x from their Lord, [He] expiated a'n (off) them their *sayye'aa'te*^w (demeritorious-deeds)^w and [He] mended their situation.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ
الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ
وَأَصْلَحَ بَالَهُمْ ﴿٢﴾

3. *Tha'leka* (he-that-afar-it/that) (is), because surely who^r they^z disbelieved, *ettaba'ao* (they^z closely-followed) the falsehood^x and surely who^r they^z believed *ettaba'ao* the right from their Lord; like *tha'leka* strikes Allah for the mankind their parables/examples.

ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا
الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا
الْحَقَّ مِنْ رَبِّهِمْ كَذَٰلِكَ يَضْرِبُ اللَّهُ
لِلنَّاسِ أَمْثَلَهُمْ ﴿٣﴾

4. So if *leqeytom* (you^c met/encountered) whom^r they^z disbelieved then (let-encounter them you^c by) striking the necks until *edha* (when/if) *athkhabantomo*² (you^f overwhelmed and prevailed over) them then let-tighten the bond you^z; so either *mannan*³ (an absolute gracing of a boon of good well) after and or a ransom, until puts^w-off the war^x its^w *awʿara*⁴ (ill-burdens/sins/offenses);

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ
الرِّقَابِ حَتَّىٰ إِذَا أَخْنَتُمْهُمْ
فَشُدُّوا الرِّبَاطَ فَإِمَّا مَنًّا بَعْدَ وَإِمَّا
فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا
ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ

¹ The word “ضلّ” and “أضلّ” share several meanings, among them: wasted, misled, forgot, inclined, strayed and swerved! See اللسان!

² The word “أثخن” linguistically means overwhelmed and prevailed over the “enemy!” And “أثخن” also means exaggerated in wounding the enemy. And “أثخنه” means weakened him. And “أثخن في الأرض” means got a hold of it, prevailed and became the master over its territory! And in Hadeeth Aaeysba: “لم أنشبهها حتى أثخنت عليها أي بالغت في جوابها و أفحمتها.” means I exaggerated in my response to her until I confounded her! Thus, literally means got a hold of it, prevailed and became the master over its territory! At-Tabary, a noted Imam in the Tafseer of the Qur'an says for “أثخن” means prevailed or gained mastery. Thus, this Ayah does not say “أثخنتموهم قتلا” but says “أثخنتموهم” That is got a hold of, prevailed over and became the master over their territory Therefore, and Allah knows best “أثخنتموهم” must be taken for its linguistic implication and not necessarily to mean “أثخنتموهم قتلا.” However, some Tafseer books say that “أثخن” means exaggerate in the killing of the polytheists! In summary, I think “أثخن” mean took hold of, prevail over and continue to have mastery over the territory. So, أثخنتموهم = overwhelmed and prevailed over them you!

³ The word “منّا” = “mannan” or its deflected forms all are root in the word “من” = “من” which linguistically has three distinct meanings, an honorable: (1) “تعمة ينعمها” = “a boon he graces it,” and dishonorable: (2) the favorer of a graced boon openly reminds the recipient of such a favor rendered earlier and thereby causing some kind of chagrin to such a recipient! This second meaning is very much abhorred, and is invalidating of the reward or appreciation on the part of the recipient towards the favorer! (3) kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during Mosa's (Moses') time with his people in the wilderness. So, “منّا” = “mannan.” is an absolute objective noun, amounting to an infinitive noun, meaning an absolute gracing of a boon of good well!

⁴ The word *awʿara* plural of “وزر” = *we'zir*, which means: heavy: burden/sin/offense! Translated parenthetically here as “heavy: burden/sin/offense” as it is a heavy: burden which impedes, unless properly handled! It is potentially a sin or an offense for the “وزير” = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further qualify “burden/sin/offense” by the word “ill” as such qualification, really and truly best approximate the seriousness of such a burden in reference! See اللسان! The whole expression “a” means the war comes to an end!

tha'leka (he-that-afar-it/that) (is) and if⁵ wills Allah surely [He] (would have) avenged⁶ from them; [and,] but to essay some (of) you^b by some; and who^r they^z (had been) killed in Allah's path, surely never [He] wastes⁷ their works.

وَلٰكِنْ لَّيَبْلُوْا بَعْضَكُمْ بِبَعْضٍ
وَالَّذِيْنَ قَتَلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ
يُضِلَّ اَعْمَالُهُمْ ﴿١٠﴾

5. [He] shall aright-guide them and [He] mends/-reforms their situation.

سَيُصْلِحُهُمْ وَيُصْلِحُ بَالَهُمْ ﴿١١﴾

6. And He admits them the Paradise^w [He] introduced/-acquainted it^w for them.

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ﴿١٢﴾

7. O you, who^r they^z believed: *en (if) you^z succor Allah [He] succors you^b and [He] firms yourⁿ feet^w.*

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ تَنْصُرُوْا
اللّٰهَ يَنْصُرْكُمْ وَيُثَبِّتْ اَقْدَامَكُمْ ﴿١٣﴾
وَالَّذِيْنَ كَفَرُوْا فَتَعَسَّ اَھْلُهُمْ وَاُضِلَّ
اَعْمَالُهُمْ ﴿١٤﴾

8. And who^r disbelieved they^z so (*is*) damnation-/misfortune for them and [He] wasted⁸ their works.

9. *Tha'leka (he-that-afar-it/that) (is) because verily they^z disliked what Allah descended, so [He] thwarted their works.*

ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَا اَنْزَلَ اللّٰهُ
فَاَحْبَطَ اَعْمَالَهُمْ ﴿١٥﴾

10. Have then not treaded they^z in the land^w then looked they^z how [was] consequence^w (of) whom^r of before them; demolished Allah on them⁹; and for the disbelievers (*are*) its^w likes.

اَفَلَمْ يَسِيرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ
كَانَ عٰقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ دَمَّرَ
اللّٰهُ عَلَيْهِمْ وَلِلْكَافِرِيْنَ اَمْثَلُهَا ﴿١٦﴾

11. *Tha'leka (he-that-afar-it/that) (is) because verily Allah (is) Guardian (of) whom^r they^z believed¹⁰; and verily the disbelievers (have) no guardian for them.*

ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلٰى الَّذِيْنَ ءَامَنُوْا
وَأَنَّ الْكَافِرِيْنَ لَا مَوْلٰى لَهُمْ ﴿١٧﴾

12. Verily Allah admits whom^r they^z believed and they^z worked the righteous-works^w paradises^w/gardens^w run^w from under it^w the rivers; and who^r they^z disbelieved *yatamatta'ona (they^z relish the transitory worldly delights) and they^z eat like what the an'aamo^w (cattle/camels/goats/and sheep)^w eat; and The Fire^w (is) a mathwa¹¹ (obligatory: long-term-abode) for them.*

اِنَّ اللّٰهَ يَدْخُلُ الَّذِيْنَ ءَامَنُوْا
وَعَمِلُوا الصّٰلِحٰتِ جَنَّٰتٍ تَجْرٰى
مِنْ تَحْتِهَا الْاَنْهٰرُ وَالَّذِيْنَ كَفَرُوْا
يَتَمَتَّعُوْنَ وَيَاْكُلُوْنَ كَمَا تَاْكُلُ
الْاَنْعٰمُ وَالنّٰارُ مَثْوٰى لَهُمْ ﴿١٨﴾

13. And how many of a village^w it^w (*was*) harder a strength^w than your^t village^w which^u exited you^g We perished them; so no succorer for them.

وَكٰثِرِيْنَ مِنْ قَرْيَةٍ هِيَ اَشَدُّ قُوَّةً مِنْ
قَرْيَتِكَ الَّتِيْ اَخْرَجْتَكَ اَهْلَكْنٰهُمْ
فَلَا نَاصِرَ لَهُمْ ﴿١٩﴾

14. Is then who^p [he] [was] on an evidence^w from his

اَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهٖ

⁵ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a *إمغني اللبيب، ابن هشام* amounts to “if” or “when!” See

⁶ The word “انتصر” could apply in *three* distinct senses: (1) “انتصر من” which in turn has two distinct meanings, (1a) “انتصر من عدوه أي انتقم من عدوه” = “avenged from his enemy,” and (1b) “انتصر من الظلم أي امتنع و أنف من” = “refrained from and disdained the wrong!” (2) “انتصر على” = “prevailed over!” And (3) “انتصر لـ” = “succored and assisted!”

⁷ See footnote 1 above regarding “ضل” and “أضل”!

⁸ Ibid!

⁹ The expression “demolished Allah on them” is equal to “demolished them absolute demolition,” says “القرطبي” or in other words “demolished them absolutely!”

¹⁰ See the *Lexicon* attached to this *Translation* for the *fine* difference between: “who they believed,” and “the believers!”

¹¹ In “اللسان”: “ثوى = هلك” and “مثنوى” in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa*-abode is an *obligatory* one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate!

Lord, like whom^P (*had been*) adorned for him his ill-work and *ettaba'ao* (*they^Z closely-followed*) their *ahwa*¹² (*tendentious likings*).

15. The Paradise's^w example/like which^u (*had been*) promised the *muttaqoona* (*they who reverentially guard against Allah's displeasure*), in it^w (*are*): rivers of water other than stagnant, and rivers of milk^x changed not its^x taste, and rivers of wine^x a deliciousness^w for the drinkers, and rivers of honey (*had been*) purified; and for them in it^w of all the *thamara'te*^w (*trees/plant-crops/fruits*)^w and a forgiveness^w from their Lord; as whom^P he (*is*) an immortal in The Fire^w and (*had been made-to*) they^Z drink water^x *hameeman*¹³ (*maximally heated*), so *qatta'a* (*[it^x] iteratively cut*) their intestines.

16. And of them who^P *yasta'meao* (*[he] affirmably listens*) to you^s until *edba* (*when/if*) they^Z exited from *endika* (*your-presence*) said to them whom^r *oto* (*they^Z had been accorded*) the knowledge: what said [*he*] priorly; those (*are*) whom^r stamped¹⁴ Allah on their hearts and *ettaba'ao* (*closely-followed they^Z*) their *ahwa*¹⁵ (*tendentious likings*).

17. And who^r *ehtadaw* (*they^Z found and accepted the aright-guidance*) [*He*] augmented them an aright-guidance and *aa'tabum* (*[He] accorded them*) their *taqwa* (*reverential guarding against Allah's displeasure*).

18. So do they^Z await¹⁶ except The Hour^w that [*it*]^w *ta'teyahom*^w (*haps/comes-to them*)^w suddenly^w; because *qad* (*already and affirmatively had*) come^x its^w conditions; so wherefrom¹⁷ for them if came^{w18} (*to*) them their *thekra*^{w19} (*Hour/reminiscence*)^w.

19. So let-know [*you*]: verily that no an *elaha* (*a deity*) except Allah; and *istaghfer*²⁰ (*let-seeke forgiveness [you^s]*) for your^t offense and for the he-believers and the she-believers; and Allah knows yourⁿ *mutaqallaba*²¹ (*iterative*

كَمَنْ زَيْنَ لَهُ سُوءَ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٥﴾

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٦﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٧﴾

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٨﴾

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهَا ﴿١٩﴾

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ

¹² The word “هو” is singular of “أهواء” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his “هو” agrees with what I came with, i.e. The Qur'an and Hadeeth.

¹³ The word “hameem”=“حميم” has no English equivalent per se! So, we transliterate and parenthetically explain! The word “hameem”=“حميم” has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

¹⁴ The expression “stamped on their hearts” is an Arabic tongue expression meaning: their hearts are sealed so that they understand not and nor comes out of them any meritorious thing!

¹⁵ See footnote 12 above regarding أهوى!

¹⁶ The word “ينتظرون” here mean “ينتظرون” see تفسير البيضاوي

¹⁷ The word “أنى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

¹⁸ That is “The Hour^w” which is a feminine gender, meaning the “قيامة”= “Day of Judgment,” a feminine too!

¹⁹ Their “قيامة”= “Day of Judgment!”

²⁰ The word “استغفر”= “اطلب الغفران”= “[you] seek forgiveness!” In English there is no seemly way to say: “استغفر” per se! So I settled for saying: “[you] seek forgiveness!”

²¹ The word “تقلّبكم”= “your transpose,” means their betaking themselves uninhibitedly moving!

transpose-locale) and your ⁿ mathwa²² (obligatory: long-term-abode).

20. And say who^r they^z believed *lanla* (why have not had been) descended a *Suraton*²³ (a division of the Qur'an)^w; then if/when (had been) descended a *Suraton*^w *Muhkamaton*^w (firm/eternally not changeable)^w and (had been) mentioned in it^w the fight, you^s saw whom^r in their hearts (is) an illness²⁴, looking to you^s a look (of) the *maghshey* (he who had been overlaid/swooned) on him from the death; so (it's) woe/bane for them.

21. An obedience^w and a *ma'aroon* (popularly acceptable and not *Sharey'ah* disapproved maxim) say; so if resolved the matter, then had *ssadago* (they^z practiced the truth to/with) Allah surely [was] *khayran* (choicer/ superior/ worthier) for them.

22. So has *asaytom*²⁵ (fitted for you^z) that *en* (if) *tavallaytom*²⁶ (you^z: became leaders/ had diverted) that you^z corrupt in the land^w and *toqatte'o* (you^z iteratively cut-off) yourⁿ *arbama*^w (maternal/ paternal kins)^{w27}.

23. Those (are) whom^r Allah cursed them; then [He] deafened them and [He] blinded their *abssa'ra* (insights/ discernments).

24. Do then not they^z ruminate, The Qur'an; or on hearts (are) its^x locks.

25. Verily who^r *ertaddo* (they^z forthwith-retained) on their rears from after what manifested for them the aright-guidance the Satan lured for them and [he] protracted for them.

26. *Tha'leka* (he-that-afar-it/ that) (is) because verily they^z said for whom^r they^z disliked what *nazzala* (iteratively descended) Allah [we] shall obey you^b in some (of) the matter, while Allah knows their secrets²⁸.

27. So how *edha* (when/ whereas) *tavaffathom*²⁹ (received them while dying) the angels striking their faces and their rears.

28. *Tha'leka* (he-that-afar-it/ that) (is) because verily *ettaba'o* (closely-followed they^z) what discontented Allah and disliked they^z His *redhwana*^x (ultimate gratification);

وَمَثْوَاكُمْ

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا
نُزِلَتْ سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ
مُحْكَمَةٌ وَذَكَرَ فِيهَا الْقِتَالُ رَأَيْتَ
الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ
إِلَيْكَ يَنْظُرُ الْمَغْشَىٰ عَلَيْهِ مِنَ
الْمَوْتِ فَأُولَٰئِكَ لَهُمْ

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ
الْأَمْرَ فَلَوْ صدَّقُوا اللَّهَ لَكَانَ خَيْرًا
لَّهُمْ

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ
تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا
أَرْحَامَكُمْ

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ
فَأَصْمَهُمْ وَأَعَمَّىٰ أَبْصَرَهُمْ

أَفَلَا يَتَذَكَّرُونَ الْفَرِّادَاتِ أَمْ
عَلَىٰ قُلُوبٍ أَقْفَالُهَا

إِنَّ الَّذِينَ آتَزَدُوا عَلَىٰ أَدْبَارِهِمْ
مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ
الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا
مَا نَزَلَ اللَّهُ سَنُطِيعُكُمْ فِي
بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ
اللَّهُ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ

²² See footnote below 11 above regarding “مَثْوَى”.

²³ See the *Lexicon* attached to this Translation for this proper name of a “division of the Qur'an”!

²⁴ The word “illness” disease of body or mind! That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

²⁵ The word “عَسَيْتُمْ” = “خَلِيقٌ بِكُمْ” = that is “fitted for you!” See *اللسان*!

²⁶ The word “*tavallaytom*” has several meanings, among them: (1) you took charge of the leadership; (2) you supported or backed one party or the other; (3) you were partial to; (4) you left one group to another; (5) you retreated; (6) you stuck to some thing.

²⁷ The word “أَرْحَامُكُمْ” rooted in “رَحِمَ” from “الرَّحْمَةُ” which is “forgiveness, sympathy, and mercy” and rooted in all that is the “رَحِمَ” = “womb!” Thus, one's relatives from the mother's side are “أَرْحَامُ” as they related through the same womb! See *البصائر*! However, stated in “اللسان” the “relatives” from the father's side “أَقَارِبُ” are also “أَرْحَامُ” I believe because all are rooted in “الرَّحْمَةُ” hence all maternal/ paternal kins are “أَرْحَامُ”!

²⁸ The word “إِسْرَارَهُمْ” as being “مَصْدَرٌ” to include all various secrets! So, it's: “various secrets!” See *الدر المصون* لـ أحمد الحلبي والقرطبي!

²⁹ The word “تَوَفَّى” means “received while dying, i.e. not dead yet!”

so [He] thwarted their works.

29. Or reckoned they^z who^r (*are having*) in their hearts an illness³⁰ that never Allah *youkbrejo* ([He] *produces/-emerges*) their rancors.

30. And if [We] will surely We (*would have*) shown you^s them; so surely (*would have*) known them you^s by their signa; and surely assuredly³¹ know them you^s in tone (*of*) the say³²; and Allah knows yourⁿ works.

31. And surely assuredly We essay you^b until [We] know the *mujabedeena* (*earnest strivers/fighters in the cause of Allah*) of you^b and the *ssa'bereena* (*people of patience*); and [We] essay yourⁿ tidings³³.

32. Verily who^r they^z disbelieved and they^z repelled a'n (*off*) Allah's path and mutually contended they^z the messenger from after what manifested for them the aright-guidance never they^z harm Allah a thing, and [He] shall thwart their works.

33. O you, who^r believed they^z; let-obey you^z Allah and [let-obey you^z] the messenger and let-not invalidate you^z yourⁿ works.

34. Verily who^r they^z disbelieved and they^z repelled a'n (*off*) Allah's path, afterwards they^z died while they (*being*) disbelievers, so never forgives Allah for them.

35. So let not *tabeyno*³⁴ (*you^r: weaken/love the world and have a dislike for death in the cause of Allah*) and [let not] call³⁵ you^z to the *Sal'me* (*submission/reconciliation/peace*) while you^f (*are*) the *a'alanwa* (*uttermosts/uppermost-people*); and Allah (*is*) with you^b and never docks [He] yourⁿ works.

36. Verily only the life^w (*of*) the world^w (*is*) a play and an amusement; and *en* (*if*) you^z believe and *tattaqo* (*you^z reverently guard not to displease Allah*) *you'atekum* ([He] *accords you^c*) yourⁿ remunerations and not asks you^b [He] yourⁿ possessions.

أَعْمَلَهُمْ ۝

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضًا أَنْ لَنْ تُخْرِجَ اللَّهُ أَضْغَيْنَهُمْ ۝

وَلَوْ نَشَاءُ لَأَرَيْنَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَانِهِمْ ۖ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۖ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ۝

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَتَبْلُوا أَخْبَارَكُمْ ۝

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرَّوْا اللَّهَ شَيْئًا وَسَيُحْبِطُ أَعْمَالُهُمْ ۝

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ۝

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۝

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَبْزِكَ أَعْمَالَكُمْ ۝

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ ۖ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ۝

³⁰ See footnote 24 above regarding "illness!"

³¹ The "ل" in "لَتَعْرِفَنَّهُمْ" and "لَنَبْلُوَنَّكُمْ" in the following *Ayah* # 31, are *juratory* "ل" = "ال قسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly"!

³² That is the indirect speech, or saying a thing and meaning another!

³³ That is your *actual conduct, mettle, and genuineness*!

³⁴ The word "تَهِنُوا" is rooted in "وَهْنٌ، أَوْ وَهَنٌ. فَوَهَنَ أَيَّ ضَعْفًا، أَوْ صَارَ بِهِ وَهْنًا"

و الوهن هو الضعف و عدم القدرة على بذل الجهد. و الوهن أيضاً، كما حدّده صلى الله عليه و سلم، هو حب الدنيا و كراهية الموت في سبيل الله و وهن أي صار وهناً أو وهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وهن و وهن كل واحدة توصل المعنى ذاته. أنظر الهادي.

Therefore, the word "تَهِنُوا" linguistically has several meanings, relevant to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause!" In English there is no way to express the word "تَهِنُوا" in one word per se! Hence, "تَهِنُوا" is best rendered, in my opinion as indicated above.

³⁵ The word "دَعَا" in "تَدْعُوا" has several meanings, among them "نَادَاهُ وَ صَاحَ بِهِ" that is called him and cried (loudened) by him, i.e. in order to get his attention! See اللسان!

37. *En (if)* [He] asks you^b it^w then *youb'fekum* ([He] importunes you^b) you^z stint and *youkbrejo* ([He] emerges-/produces) yourⁿ rancors.

38. Ha you^f these (*are being*) invited you^z to expend you^z in Allah's path; so of you^b who^p [he] stints; and whoever [he] stints, so verily only [he] stints *a'n*³⁶ (*regarding*) himself^w; and Allah (*is*) The Rich and you^f (*are*) the indigents³⁷; and *en (if)* you^z divert [He] will exchanges-/substitutes a people other than you^b; afterwards not they^z be your likes.

إِنْ يَسْأَلْكُمْوهَا فَيُخَفِّكُمْ
تَبْخُلُوا وَيُخْرِجَ أَضْغَنْكُمْ ﴿١٧﴾

هَآأَنْتُمْ هَآؤَلَا تَدْعُونَ لِتُبْخُلُوا
فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ
وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ
وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن
تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ
لَا يَكُونُوا أَمْثَلَكُمْ ﴿١٨﴾

³⁶ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عن**! Here, meaning he *deprives himself* of the *kbayr* (*desirable, good, worthy deed*) which results in Allah's reward!

³⁷ The word “فقير” versus the “مسكين” see the *Lexicon* attached to this *Translation* for the distinction!